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having regard to the beginning as well as to the period between the beginning and the end is to misunderstand Paul."

Man's salvation is a chapter of cosmic history. In this cosmic history sin and death play a large part. They are to be classed among the principalities and powers. The cosmic struggle is not a struggle between the powers of the devil and men, but between the powers and God. The question is: "How shall God overthrow this victory of Sin and Death?" All fleshly beings have proved inferior in strength to these superhuman powers. The resurrection of Jesus after his death was God's first decisive victory over sin and death. The redeeming work of Jesus was thus dynamic and cosmic in its effect. The cosmic triumph of Christ over sin and death breaks the absolute dominion of these powers over men. Through faith the Christian is united with the cosmic Redeemer and has at his command the power of God; through love he gives expression to this power; through hope he is enabled to rise above his present adversities.

A brief but good bibliography and a Scripture index complete the book. It is somewhat strange to find that Deissmann's *Paulus*, a book so similar in many of its conclusions, is not mentioned even in the bibliography. That the conclusions of the book are new to the scholarly world could not of course be asserted. In fact we wonder why the author stopped short at certain points. We note only three of these: "No actor ever suited the word to the action or the action to the word more perfectly than Paul suited his *figures of speech*" (p. 76). Yet in speaking of redemption the author labors under great difficulty because of unwillingness to see that redemption is a figure of speech intended primarily as a vehicle for a single thought, namely, the joy of the life of freedom. Again, "Paul's philosophy was practical not academic" (p. 12). There is great need of a book which shall consistently treat Paul's letters as practical, which shall say that even Romans is a record of a personal conflict in which the risen Jesus proved a timely ally. Paul's aim was not so much to explain as to persuade. Thirdly, although the significance of the death and resurrection of Christ is not ethical but cosmic, faith is defined as an enlistment with Christ in the cosmic struggle, and hope is described as helping us to live such a life as will stand the test of the Judgment Day. This is practically saying that Paul conceived of the Christian life as a struggle to prepare ourselves to meet the Judgment. Yea, we even find a fairly complete idea of hell and the punishment of the wicked. Could the author have been influenced by a desire to make Paul's idea of the Christian life accord with Jesus' idea of it?

But these minor matters do not mar the beauty of this unified and clearly written presentation. It is to be recommended as a book which will greatly help toward the new and saner understanding of Paul's conception of the death of Christ and hasten the day when Paulinism, that wonderful sarcophagus, shall be pried open far enough to give us a glimpse of the living Paul who has been so long entombed therein.

B. W. R.

ANDERSON, FREDERICK LINCOLN. *The Man of Nazareth*. New York: Macmillan, 1914. 226 pages. \$1.00.

The literary quality and the reverent approach combine to make this sketch of the ministry of Jesus a welcome and inspiring help in the devotional life of minister or layman. It is a "treatment of the most important problems about Jesus and his career . . . from the viewpoint of Jesus himself." These "problems" do not include any phase of any miraculous elements in the ministry.

The handling of the question of Jesus' consciousness of messiahship is characteristic of the suggestive and charming treatment throughout the book. Jesus acknowledged his messiahship at his trial. Yes, he had known of it at Caesarea Philippi. Yes, and he had been conscious of it at baptism. In fact before baptism, clear back into his early boyhood, we can trace consciousness of sonship. That sonship was always felt in a unique way because of his unique sinlessness. His sinlessness can be proved in "incontestable" fashion as follows: "The higher a man's moral and spiritual standard, the surer he is to see and confess his sinfulness and shortcomings. The greatest saints, like Paul, Jonathan Edwards, and John Wesley, have felt their sin most acutely. Now all will acknowledge that Jesus was a man of exquisite moral feeling. . . . He never seems to have been conscious of any sin" (p. 44). So the boy lived in daily communion with his Father. Isaiah's prophecies of the purity and joy of messianic times, he felt were completely fulfilled in his own heart. So in a natural and charming way the conviction of messiahship grew as fast as the boy grew. "With this treasure in his heart, Jesus looked out of happy eyes upon the world of men about him. He observed the motives and conduct of his brothers and sisters, of the men and women of Nazareth. . . . They had no idea that this quiet, good boy was to make the name of his obscure town known on all the continents and through all the centuries" (p. 51). The boy saw that their life and happiness were spoiled by sin and selfishness. He was impatient to bring men into the same communion with God which he possessed. This impatience increased until his baptism released his energies.

In chap. iv, "How Jesus Handled Messianism," the "clouds of heaven" are explained as metaphor, and the catastrophic appearance of the Kingdom is likened to the birth of a child. "Gradual growth often ends in a catastrophic consummation." In chap. v, "How Jesus Handled Legalism," Jesus' love for the Old Testament is reconciled with his abrogation of its precepts by the statement that Jesus looked upon it, not as a legal code, but as a book of religion. In the last chapter, "The Finality of Jesus," the treatment is likewise suggestive and helpful: "Jesus grows on the world. The more men study him, the more he impresses them."

A brief outline of Jesus' ministry (three and a half years in length) and an index contribute to the usefulness of this book, which ranks with any that has been published in recent years as a help to the adult Bible student or church member to whom Jesus may have seemed unreal or distant.

B. W. R.

SCHAEFFER, WILLIAM C. *The Supreme Revelation. Studies in the Synoptic Teaching of Jesus.* New York and Chicago: Revell, 1914. 311 pages. \$1.50.

This volume contains the Swander Lectures of the year 1913 delivered at Lancaster, Pennsylvania, by Dr. Schaeffer, who is professor of New Testament science in the Theological Seminary of the Reformed Church, Lancaster. The volume is more careful and scholarly than its title would perhaps indicate. He states his problem: "It is to ascertain just what Jesus was and what he taught" (p. 30). He analyzes the sources to the point of the doubly attested sayings. He rightly rejects as inadequate the ordinary way of reconstructing the Logia out of the discourse material common to Matthew and Luke. He systematizes his material around Jesus' conception of the Kingdom of God. He studies in successive chapters Jesus' ideas of God, Man, the Kingdom, the Founder, the Founding of the Kingdom, the Citizens, the Life, the Development, the Consummation of the Kingdom.